

**A True Reformer.**

The man who knows his cause is just  
Is armed with forces strong as steel;  
No fear disturbs his perfect trust,  
Or cool the ardor of his zeal.  
His faith is fixed in living laws,  
That move the centuries alone,  
And plant the triumph of a cause  
Upon the right and not the strong.  
He may be jeered and mocked of men,  
And all his words may seem to wait  
The Truth be crucified again,  
Between the forms of lust and hate.  
But in his eye no tears appears;  
He leans on One to whom alway  
A day is a thousand years,  
A thousand years are as a day.

—I. P. TROWBRIDGE.

**Christian Progression.**

It would seem that as much as has been said and written among our people, about progression that our conceptions concerning it would be about perfect. But we greatly fear that such is far from being the case. A stranger hearing us talk on the subject would, as a rule, be led to believe that all we saw in it lay in the style of apparel. Is such indeed the case, Brethren? Style, in dress, when within the bounds of modesty, involves no principle of manhood or religion whatever. To the contrary, it involves the sheerest nonsense to believe such a thing. I might wear on my person all the paraphernalia required by all the minutes of Dunkard Annual Meetings ever held, yet, be a hypocrite. On the other hand, I might adorn my body in the very height of modern style, and be no better. I might dress in either fashion, and yet be a good christian, and thoroughly progressive. I might be the veriest old foggy out, and yet dress in broad-cloth and silk. I am far from being an admirer of the crafty and unfair Ingersoll, but Mr. Ingersoll often says some very true things. I fully indorse his first sentence in his lecture on skulls. "Man advances just in proportion that he mingles his thoughts with his labor." That Christianity has proven itself the foundation of true progress in thought is hardly a debatable question. Its appeals are to the heart. The term heart in scripture taken is thought, conscience, affection, honor, development of all the faculties of the inner man. Hence when we talk of christian progression in its full meaning according to the gospel, we mean advanced thought, living, active conscience, developed affection, honor bright, our every faculty concentrated on work for God and suffering humanity.

Bigotry under the disguise of Christianity has suppressed thought. It did so in the case of Galileo when it made him recant his honest conviction as to the form and motion of the earth. Mr. Ingersoll is mistaken when he declares that Christianity is the enemy of thought and progress. He is unfair when he charges Christianity with the work of bigots.

The very essence of true Christianity is reformation. What else does that mean but change for the better? No reformation in the true sense can be brought about without freedom of thought, and freedom of expressing honest conviction.

The great founder of Christianity not only teaches by precept and example what is good. He not only theorizes, but urges men forward in "every good work and word." It was in the exercise of gospel freedom that Dr. Luther and others effected the great and grand reformation by which the power of bigots was greatly checked. And as a result we now enjoy the political freedom we do. The nearer men live to exclusive Bible teaching the more scientific, moral, social, political and religious progress we see: and the more developed humanity becomes enthroned in the character and acts of men.

Our early reformers did the best under their adverse circumstances they could. But carried along into their respective organization much of Popish bigotry, superstition and intolerance, against which we are glad to notice there is today quite a general protest, and freedom for giving expression of honest thought is demanded. *Glory to God. Creeds must go to the wall, and the mind of man become wholly unfettered.* Excuse my enthusiasm, dear reader, I want my people from Dan to Beersheba

to appreciate christian progression from a higher, grander, nobler and more humane standpoint than that which involves mere stereotyped formality and partisan church relationship. I want to beseech them in the name of God and broad humanity to go on to grander and nobler development of thought.

Not only should the bigoted tyranny of ecclesiastical tribunals be trodden under foot but also the silly dudishness of modern society. Freedom of thought involves the exercise of common sense.

"If a true thought that seek expression  
Speak it boldly, speak it all!"  
Let them strike, but make them hear.

Study the wisdom, love and goodness of God in revelation. Study his power and immensity in nature. Physical science is of God just as well as revealed science. To care for God is to care for humanity. And such care means work—work for the development of good.

Christian progression means being influenced by principle rather than circumstance. It means courage to differ with the popular throng. It means investigation from the standpoint of individual freedom. It means

"Only Jesus will I know,  
And Jesus crucified."

O how I sometimes wish Brethren that we were more worthy the name "Progressives". It is a worthy and noble cognomen. It means light to the world,—scientific, moral, political, social, intellectual and spiritual light. Let us leave ecclesiastical legislators and the weak minded votaries of fashion and society dudes and dudism in the rear. Let us be men and women of God and broad humanity, in the most practical sense possible, then the gospel of Christ will sustain us.

W. J. H. BAUMAN.

Montana, Kans.

**Select Notes.**

BY J. B. LAIR.

—Right again Bro. Editor, "Bible chronology" in No. 35 is strictly Bible, and that is what we want. We need Bible chronology to ascertain the exact dates concerning the history of the world, and we need little else.

Why will not people believe the Bible? Why do they turn away from it, to receive other and doubtful things?

The children of Israel could not enter the promised land, because of unbelief, and I fear greatly that such is the case with many seeming good people. They seem to be good people, but they will not receive the Bible in all things. We should be very careful about how we treat men's opinions, lest we become to reverence and esteem them more than the Word of God, and "fall after the same example of unbelief. But men incline to think that this "Bible chronology" has nothing to do with our salvation. Let us see. That Christ came into the world according to the Scriptures, no one dare deny. But who, and how many of the people of the world accepted him? Had they believed the Scriptures they would have been looking for him and been ready to receive him.

The time and manner was of importance to them, and it is just as important to us today. Christ said *watch, watch*, for the sign of his appearing. If we are aware of the time to watch we will be in a very good condition indeed. There can be no doubt but the seventh thousand year of the world will be the Millennium or rest period. And the Bible chronology will not let us be ignorant of the approximate time, hence its importance.

—I notice that some of our churches are adopting the rule of holding regular quarterly communion services. This is commendable. This is however very different to the way some of us were brought up. It was, in ye olden times regular quarterly council meeting instead, and by the way it is so yet among those who deem them an indispensable necessity, in order to keep things "in order." But now the facts are that these little councils, have grown into big ones, and these big ones have been the curse of the world for ages gone by. Councils have enacted bulls by which men were persecuted and even killed for no cause than because they preferred to serve God, or

"obey God rather than man." Councils have changed the mode of baptism, from a burial as Christ and the apostles taught, to a few drops of water.

Councils have gone to the extent of requiring obedience to their mandates, rather than the Word of God. And modern councils have gone to the extent of requiring external appearances, for evidences of consecration to Christ. So it is plain that councils have been a very prolific source of heresy, and it is time that the change for the better is being introduced.

—Christ says "have peace one with another." He also says; "Blessed are the peacemakers." I wonder if we properly appreciate the worth of peace? And I wonder if we know how to preserve peace, and how to destroy it? There is I am sorry to say, occasionally a man arrested and fined in our county "for disturbing the peace," and it is a fact, that such men always meddle with somebody that they had no business too, and this is equal to saying that they were not minding their own business. Now my brother did you ever think of that. Just as long as you will attend strictly to your own business you will not have any difficulties, but on the other hand just meddle with other people's business and see how soon you will get into difficulty. It is a fact worthy of note, that if every body would attend to their own business—strictly, and just as strictly let other people alone, there would be no disturbances of our peace. All national difficulties come from some meddling, all our church difficulties come from some one meddling with others, and to my way of thinking there is no better evidence of a lack of Christianity, than to see people continually meddling with other people. The injunction to the Christian is "seek peace and pursue it." This we must do if we ever attain to that glorious time and state, when Christ "will make a covenant of peace with the nations." Peace will spread over the earth like a tidal wave if we will just attend to our own business. And we will soon learn that we will have all that we can possibly attend to.

Paul says to the Hebrew brethren, "Follow peace with all men and holiness without which no man shall see the Lord." Peace and holiness go hand in hand, as condition of "seeing" and enjoying what God has promised the obedient. And in Paul's benediction to the Corinthian church he says, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

"The God of love and peace" is very significant. Let us study these things, and attain unto them and "the God of love and peace" will be with us.

**LETTER FROM JERUSALEM.***From the Prophetic Age.*

JERUSALEM, APRIL 24, 1889.

MY DEAR FRIENDS:

Truly the Lord is working gloriously, and we can see the fig tree put forth its leaves, so that we know summer is nigh.

I have thought of you very often and have waited before God for the due time to answer your letter. How sweet it is to wait on God until he fills us. There will be no mistakes or blunders then. He is perfect and what comes from him is perfect. The only trouble is that man is always in a hurry and cannot wait until God gives the authority. Christ said to his mother, "Woman, what have I to do with you? Mine hour has not yet come." The humanity would have us go before the authority of our Father is put upon us. We have seen many travelers this year to whom we have shown the prophecy concerning the rebuilding of Jerusalem. They see how it is, and confess it is wonderful, but we are struck by the fact that how few change their manner of life in consequence of it. It brings to our memory that Christ said, "as it was in the days of Noah, so should it be in the days of the Son of Man." Probably all the then world had heard or seen the ark before the flood came, and no doubt thought it very wonderful, but no one changed his manner of life. No one gave up eating and drinking, marrying and giving in marriage. No one gave up what might have been right at one time, but became wrong when the call came to them to leave the oxen and